A

SERMON;

PREACHED AT

WORSHIP-STREET, SHOREDITCH,

APRIL 30, 1797;

ON THE

DECEASE OF THE PIOUS, LEARNED, AND REVEREND

CHARLES BULKLEY;

Who died the 15th of April, 1797,

IN THE 78*th* YEAR OF HIS AGE.

WITH A SKETCH OF HIS

LIFE, CHARACTER, AND WRITINGS.

By JOHN EVANS, A. M.

Qui ſe ipſe norit, intelliget ſe habere aliquid Divinum—ſemper que et ſentiet et faciet aliquid tanto munere dignum. *CICERO.*

Well done! Good and faithful ſervant. *JESUS CHRIST.*

Publiſhed by particular Requeſt.

SECOND EDITION.

LONDON:

PRINTED BY C. WHITTINGHAM;

FOR J. JOHNSON, ST. PAUL'S CHURCH-YARD; AND T. KNOTT, LOMBARD-STREET.

PRICE ONE SHILLING.

TO

THE RELATIVES OF THE DECEASED;

TO THE CHURCH OF CHRIST OF WHICH HE WAS PASTOR;

AND

TO THE MEMBERS OF THE OTHER CHURCHES,

MEETING AT WORSHIP-STREET,

WHO OCCASIONALLY ATTENDED HIS MINISTRY;

THE FOLLOWING

PLAIN DISCOURSE,

IS

INSCRIBED, WITH GREAT RESPECT,

BY THEIR AFFECTIONATE FRIEND,

J. EVANS.

MILE-END,
May 12*th*, 1797.

PREFACE.

ON Tueſday, April the 25th, 1797, the remains of the late Rev. CHARLES BULKLEY were interred at Worſhip-ſtreet, when his relatives and numerous friends attended, to pay the laſt tribute of reſpect to his memory. The ſcene was ſolemn and impreſſive. His pall was ſupported by the Rev. Joſeph Brown, the Rev. William Boulton, the Rev. Hugh Worthington, and the Rev. Edmund Butcher. The Addreſs, which the author of the following pages delivered at his grave, was founded on *John* i. 2. 17. —*The world paſſeth away, and the luſt thereof; but he that doeth the will of God abideth for ever.* It might have been annexed to this diſcourſe; but is omitted to make room for a more extended account of his various writings. This ſubſtitution, he is perſuaded, will be more intereſting and uſeful to the generality of readers.

For his compliance with the requeſt, of laying this Funeral Diſcourſe before the reſpectable

ſpectable tribunal of the Public, the author chuſes to expreſs his *apology* in the words of the deceaſed. They are full and expreſſive:

" It has been the univerſal cuſtom of mankind, upon the deceaſe of thoſe who have been called to fill up any of the more conſiderable or important ſtations of life, to pay ſome public tribute of reſpect and honour to thoſe amiable and uſeful qualities with which they adorned it. And though the modes and faſhions of particular ages and particular countries can ſcarce be looked upon with too ſuſpicious an eye, as being generally corrupt and enſnaring, yet ancient univerſal cuſtom has, for the moſt part, its origin from truth and nature. In this particular inſtance, at leaſt, it is apparently founded upon the principles of reaſon, virtue, and religion. By commemorating the worthy, honourable, beneficial deeds of thoſe who have finiſhed their part, and finally quitted the ſcene of action here upon earth, we take the moſt natural method of exciting a generous emulation in the breaſts of others, to whom ſome of the moſt intereſting ſcenes of the part that Providence has allotted for them, may yet remain to be performed. We ſet before them

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an additional motive to exert themſelves in it, with unwearied ardour and reſolution, by letting them ſee that their virtue will not fail of meeting with an honourable remembrance here, whilſt they themſelves, if it ſhall have been *prevalent* and *perſevering*, are enjoying its fuller and more abundant rewards in a higher and nobler ſtate of being. By this means, likewiſe, our thoughts are directed to the farther improvement that may be made of *the faithful ſervices* of thoſe whoſe worth and uſefulneſs we commemorate. And theſe are all of them effects that may be moſt naturally hoped for, when our minds are under the firſt tender impreſſions of their removal from amongſt us. And whilſt we are thus endeavouring to do juſtice to their memories, in a way that may be moſt beneficial to mankind, and moſt friendly to the intereſts of ſociety, we are in effect performing an act of devotion and pious homage. For, by celebrating their praiſes, and recounting thoſe benefits which they have been the inſtruments of communicating to the world, we do of courſe celebrate the praiſes, and recount the favours, of that infinitely bountiful and munificent *Father of Spirits!* who is the original

ginal fountain of good; the ſovereign inſpirer of all virtue, and of whatever is lovely and excelling, ornamental or deſirable in the mind of man. By *theſe* conſiderations you will, I hope, be induced to give both a candid and ſerious attention to ſuch particulars relating to our *lately deceaſed friend*, as appeared to me moſt conducive to the purpoſes they expreſs."

Introductory Paragraph to a Funeral Sermon, for Dr. James Foſter, 1753. By *Charles Bulkley*.

P. S. Since the following Pages were ſtruck off, the Author of them has been informed, from a reſpectable quarter, that the Rev. C. BULKLEY preached his *firſt* Sermon at Northampton, the 18th of May, 1740. His text was JOHN xxi. 16. *Simon, ſon of Jonas, loveſt thou me?*

SERMON, &c.

ON the preſent ſolemn occaſion I beg leave to direct your attention to that paſſage of holy writ, which you find recorded in

JOB V. 26.

THOU SHALT COME TO THY GRAVE IN A FULL AGE, LIKE AS A SHOCK OF CORN COMETH IN, IN HIS SEASON.

AMONG the learned, the book of Job has been the ſubject of conſiderable controverſy. But whatever conjectures may have been entertained reſpecting it, its antiquity and its uſefulneſs are univerſally acknowledged. It is ſuppoſed to have been penned about the time of Moſes—and Calmet (a great Biblical critic) thinks that its author was the Jewiſh legiſlator. Concerning Job himſelf—ſome have imagined that he was a fictious character; others—that every circumſtance related of him is true; whilſt a third claſs contend, that the main parts

of the poem are real; but that many things were added for embelliſhment, and in order to render its contents the more uſeful. Be this as it may, the book itſelf, is highly valuable for dignity of ſentiment and ſublimity of expreſſion. Of this opinion was the late Dr. Lowth, Biſhop of London, who has diſcuſſed the ſubject with great learning and ability, in his eloquent and judicious lectures on Hebrew Poetry.

In the latter part of this fifth chapter, the ways of God to man in general, and to Job in particular, are ably and beautifully vindicated. *Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty. For he maketh ſore and bindeth up: he woundeth and his hands make whole. He ſhall deliver thee in ſix troubles: yea, in ſeven, there ſhall no evil touch thee. In famine he ſhall redeem thee from death: and in war from the power of the ſword. Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh. At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth. For thou ſhalt be in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee. And thou ſhalt know that thy tabernacle ſhall be in peace: and thou ſhalt viſit thy habitation and ſhalt not ſin. Thou ſhalt know alſo, that thy ſeed ſhall be great; and thine offſpring as the graſs of the earth—*

THOU SHALT COME TO THY GRAVE IN A FULL AGE, LIKE AS A SHOCK OF CORN COMETH IN, IN HIS SEASON.

How juſtly this laſt paſſage may be applied to our venerable deceaſed friend, you all well know. HE, *came, to* HIS *grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.* In order to appropriate theſe words to our improvement, I ſhall conſider the three following propoſitions, which the text ſuggeſts:

I. We muſt all come to our graves.—*Thou ſhalt come to thy grave.*

II. *A full age,* or length of days, is generally deemed a bleſſing. And,

III. When we ſay of an individual, that *he comes to his grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon*—it intimates a preparation for his final removal by death.

I. We muſt all come to our graves:—*Thou ſhalt come to thy grave.* Since the tranſgreſſion of our firſt parents in the garden of Eden, *it is appointed to all men once to die.* Such is the righteous and the irreverſible decree of heaven. Every ſucceſſive age, year, month, day—nay, every paſſing moment confirms the awful truth. You may poſſibly ſay, why remind us of ſo palpable a fact? For two reaſons: 1ſt. It *is* indiſputable. 2dly. It is nevertheleſs forgotten or neglected.

1ſt. It is indiſputable; *thou ſhalt come to thy grave.*

It is becauſe you cannot diſpute it, that we urge it upon your attention. The altercations which have ariſen among mankind, both on political and religious ſubjects, were to be naturally expected. The original difference of our faculties, the various modes of our education, and the endleſs diverſity of our ſituations in life, become almoſt the neceſſary cauſe of our diſagreement in ſentiment. Hence one man calls in queſtion what another confidently aſſerts. Hence are we juſtified in rejecting the opinion of an individual, however reſpected for his talents and literature, if that opinion be accompanied with an evidence not ſufficient to command our aſſent. Hence alſo ariſes the neceſſity of candour towards thoſe who cannot think on abſtruſe and controverted topics along with ourſelves. Now, whilſt theſe differences have divided, agitated, and diſturbed the world, theſe very combatants, oppoſite to each other in moſt articles as the eaſt from the weſt, *agree* in this one propoſition: —we muſt all come to our graves. This, the moſt hardy genius has never attempted to diſprove. Scepticiſm itſelf, though it may doubt of every thing elſe, is here obliged to bow in ſilent acquieſcence. *Berkley* may deny the reality of a material world, and *Hume* may queſtion the exiſtence of ſpirit; but never were their pens employed to invalidate the poſition which is now the ſubject of illuſtration—No:

—" All

——— "All *muſt* to their cold graves!
But the religious actions of the juſt
Smell ſweet in death, and bloſſom in the duſt."

To begin with the more elevated ſtations of life. Where are the monarchs of the earth, thoſe who ſwayed the ſceptre over wide-extended realms, and who had only to ſay to an inferior—*Come, and he cometh*; *go, and he goeth?* They have long ago mingled with their kindred duſt, and are incorporated with their native clay. If an enquiry ſhould be made about Alexander and Cæſar in ancient times, and in modern days about Charles the Fifth, and Lewis the Fourteenth, with all the other celebrated heroes that ſhine in the page of hiſtory, the ſame anſwer muſt be returned. Notwithſtanding the dignity of their birth—the care beſtowed on their education—the authority which they aſſumed—the ſubjection which was yielded to them—the extent of their empire—the vaſtneſs of their armies—the plenitude of their riches—and the blaze of glory with which they thought themſelves encircled—they have found the truth of the aſſertion—

"The path of glory leads but to the grave."

Of the middle claſſes alſo, the ſame obſervation is ſtrictly true. Thoſe, whoſe circumſtances

are

are not like the former claſs, full and abundant, but whoſe property is only adequate to their wants, and productive of the comforts of life, theſe are perſons in the middle ſtation of life. In this ſituation it has been thought by moraliſts, that there are fewer vices committed, and the greater number of virtues exerciſed. They hold on the *noiſeleſs* tenor of their way. Neither elated nor depreſſed by their circumſtances, they are moſt likely to liſten to the voice of truth, and to be found walking in the path of duty. But this ſtate of theirs, which is in general ſo favourable to virtue, ſo auſpicious to piety, is no exemption from the ſtroke of death, from the incloſure of the grave. To diſeaſes they are equally liable, and diſſolution is their certain lot.

Nor are the poor, on account of their poverty, ſuffered to continue here for ever. The evils of penury are not inflicted inſtead of the pains of diſſolution. Though they may have been deſtitute of common food and of common raiment; though their life may have been one continued ſtruggle with their wants, from the cradle to the grave, yet their diſſolution is not the leſs determined, nor the leſs inevitable. It has been remarked, indeed, that their ſcanty circumſtances preventing them from falling into luxury—have kept aloof certain diſeaſes—and protracted the time of their removal. However

true

true this may be, in a few inſtances, it is certain that their condition often accelerates the termination of life. Nature, not being ſufficiently ſupplied with nouriſhment, is a circumſtance of itſelf calculated to generate diſeaſe; and when the conſtitution is attacked, not having it in their power to apply timely remedies, the diſorder gains ſtrength, and diſſolution enſues. Thus it is, in every ſtation of life, *we* ALL, by ſome means or an other, *come to our graves. What man is he* (ſays the Pſalmiſt) *that liveth, and ſhall not ſee death? Shall he deliver his ſoul from the hand of the grave*?*

* An extraordinary little work, entitled "*The Dance of Death*," was publiſhed in Germany during the laſt century. It conſiſts of a ſeries of plates, wherein is exhibited *the laſt Foe* ſtriking all ranks and degrees of men, and at a moment the moſt unexpected. Under each engraving is an appropriate motto. One plate in particular repreſents Death ſeizing on the *paſtor of a flock*—the ſheep are in the act of ſcattering, and at the extremity of the horizon the ſun is ſeen ſetting in the weſt! The inſcription beneath is—*Percutiam Paſtorem, et diſpergentur oves gregis*—I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.—The deſign of the work is to remind all men of their latter end; and its title ſeems to be taken from the repreſentation of the introductory plate; where Death, contemplating the expulſion of our firſt parents from Paradiſe, is preſented to us playing on a muſical inſtrument, and *dancing* for joy.—*The Dance of Death* was painted by Holbein, and engraved by Hollar. I lately met with a recent edition of this very curious production, in the library of a worthy friend.

But

But why, it is again urged, ſhould you remind us of this *indiſputable* truth—it is replied,

2dly. Becauſe it is nevertheleſs forgotten and neglected. What! is it poſſible? Can it ever be that ſuch beings ſhould be unmindful of their latter end? It is not only poſſible—it is fact. Take a ſurvey of human kind—look at the world in general—and could you ſuppoſe that its inhabitants were deſtined for diſſolution? See the rulers of the earth beſtriding the nations—dictating laws like immortals, and perpetrating deeds, as if there were no other tribunal by which they are to be adjudged, than that which they themſelves have inſtituted. Obſerve the middle claſſes, reſting in the comforts which Providence hath granted them, repoſing in their temporal bleſſings as their ultimate happineſs. They fondly imagine that the ſmooth current of their life is never to be interrupted. Mark the children of poverty, regardleſs of any other ſtate of being, prone to crimes—for which they often loſe their liberty, and ſometimes their lives. And thoſe of them who reſiſt temptations to vice, are ſo taken up in ſatisfying the wants of nature, that *their latter end* is the laſt thing in their thoughts—though it is that very article they are ſo ſtudiouſly deprecating.

In ſhort, every condition of life has its particular temptation to forget death. Were the inhabitants of a neigbouring planet to viſit this earth,

earth, they could not be perſuaded, except they were to become reſident amongſt us, that we were ſo inattentive to this primary truth. Yet ſuch is actually the caſe. It always has been the topic of complaint with moraliſts and theologians. And no delineator of human life can exhibit a faithful portrait of it, without holding forth this as a prominent feature. Remember then the *indiſputable* truth—*Thou ſhalt come to thy grave.* Philip, king of Macedon, and father of Alexander the Great, found it neceſſary to be reminded every morning of his life, by an individual whom he himſelf employed for that purpoſe—*Philip, thou art a* MORTAL *man.* This will apologize for my inſiſting on ſo plain and ſo obvious a truth. Far am I from wiſhing to darken your views of life, or to haunt you, like a ſpectre, with the conſtant expectation of immediate diſſolution. Were individuals to be every moment apprehenſive of their death, a ſtagnation would ſoon take place in the intercourſes of ſociety. Of this exceſſive attention, however, to our latter end, there is not the leaſt danger. To *forget* ſuch an event, is that to which the minds of men are moſt ſtrongly inclined. And my wiſh is, that this forgetfulneſs of their latter end might not lull them into an indolent ſecurity, might not miniſter to the gratification of their vices, and induce them to exclude from their thoughts that awful tribunal

before which the whole human race muſt ſtand, *when God ſhall judge the world in righteouſneſs* *.

II. *A full age*, or length of days, is generally deemed a bleſſing—*Thou ſhalt come to thy grave in a* FULL AGE.

Though *all men are appointed to die*, yet very different is the duration of their lives. How many infants are there, who, no ſooner do they ſee the

* From a *Tour through Part of Europe, Aſia, and Africa*, is taken the following account of a remarkable ſpectacle at Palermo, in Sicily:—"Beneath the church of a Capuchin convent are to be ſeen a thouſand of our fellow-creatures, who ſeem all perfectly content with their lot; theſe are *deceaſed* perſons placed upright in niches. Some of them, which have been depoſited there upwards of a hundred years, are in ſuch a ſtate of preſervation, that to judge of them from their freſhneſs, they would not ſeem to have taken up their abode there above a week. At the ſight of ſuch objects, a melancholy ſenſation is felt by the ſpectator, which he is unable to repreſs. It is the more painful, as it mortifies his vanity by deſtroying thoſe chimerical ideas of felicity, and magnificent projects of greatneſs, which imagination delights to form. I experienced it in common with the reſt. But when its firſt effect was paſt, I found myſelf capable of contemplating theſe ſpectres at leiſure, and unmoved. Some there were that ſtruck me with horror; others again excited laughter, and ſeemed themſelves to laugh *in their ſleep*. From all, however, might be gathered this leſſon—that ſince we are here but to look around us—then to fall, and mingle our aſhes with thoſe who have gone before, we ought to enjoy, while we can, that life whoſe component particles are thus fugitive and tranſitory; nor ought we ever to forget—that VIRTUE is our *higheſt duty*, and *moſt exalted pleaſure!!*

light,

light, than they close their eyes in darkness. Others are suffered to reach the period of childhood, and when, like the blossoms of the spring, their little powers are beginning to expand, and the heart of their parents to be fixed on them—they are snatched away. Another class arise to manhood, pass through the different stages of education, and, when about to take their respective stations on the theatre of life, are in a moment driven to their grave. A fourth class occupy their stations in life, and act their parts for a series of years; train up a family, and have procured for themselves a competent subsistence. After the heat and bustle of the day, they purpose to retire, and spend their remaining days in tranquillity—but suddenly some disease preys upon their vitals, and they are no more!—Now these several cases have been deemed hard, and have *pierced* their relatives and friends *with many sorrows*. Yet such cases are constantly recurring; and, in bills of mortality, few of the deaths are ascribed to old age. Indeed, the natural duration of man's life is *threescore years and ten*. Every death, therefore, within this term, must be considered as *unnatural*, or *untimely*—that indeed is the epithet by which it is commonly denominated. It is a species of violence—and whether effected by the arm of man, or by the malignity of disease, comes to the same thing. Attend to Milton's fine but melancholy description of the diseases which

ſin introduced into our world, and by which the life of man is awfully abridged. It is given by Michael the Archangel to Adam, with the deſign of warning him againſt diſobedience to the Divine command:

——————————— "A place
Before his eyes appeared, ſad, noiſome, dark,
A lazar-houſe it ſeemed; wherein were laid
Numbers of all diſeaſed, all maladies;
Of ghaſtly ſpaſm, or racking torture, qualms
Of heart-ſick agony, all fev'rous kinds,
Convulſions, epilepſies, fierce catarrhs,
Inteſtine ſtone and ulcer, cholic pangs,
Demoniac phrenzy, moping melancholy,
And moon-ſtruck madneſs; pining atrophy,
Maraſmus, and wide-waſting peſtilence;
Dropſies and aſthmas, and joint-racking rheums:
Dire was the toſſing—deep the groans. Deſpair
Tended the ſick buſieſt from couch to couch;
And over them, triumphant Death his dart
Shook—but delayed to ſtrike, tho' oft invok'd
With vows, as their chief good, and final hope."

Now, ſurrounded as we are by ſo many enemies, all *conſpiring* againſt *this little throb of life*, is not a comparatively healthy old age to be deemed a bleſſing? To have eluded the vigilance of the foe—to have eſcaped the ſnares which are laid to entrap us—to have our lives protracted when thouſands are falling around us—ſurely this is a bleſſing for which we cannot be too thankful to God, *in whom we live, move, and have our being.*

But

But *a full age* is a bleſſing not merely in this ſenſe. We have the longer time granted us for perſonal improvement, for the training up of our families, for the ſeeing them ſettled in the world, and indeed, for rendering a benefit to ſociety at large. Were all to die in infancy or childhood, or even in youth, the world would be little better for their having been brought into being. But when they have time afforded them for the moſt valuable purpoſes of exiſtence, *length of days* is highly deſirable. Hence, under the Jewiſh diſpenſation, long life held a diſtinguiſhed place in their catalogue of bleſſings. As an inſtance of this kind, we may refer to the commandment addreſſed to the young—*Honour thy father and thy mother, that thy days may be* LONG *in the land of the living.* Here it is to be obſerved, that *length of days* is expreſsly promiſed as a reward for obedience; and the promiſe is made to the young, in whoſe boſoms the love of life burns with great intenſeneſs.

On the other hand, *to be cut off in the midſt of our days*, was ranked by the Jews among the evils to be inflicted on the diſobedient. Towards the cloſe of the ſecond chapter of the firſt book of Samuel, *the Lord God* thus addreſſes *Eli*, on account of the conduct of his ſons—*Behold the days come that I will cut off thine arm, and the arm of thy father's houſe, that there ſhall not be an* OLD MAN *in thine*

thine houſe. All the increaſe of thine houſe ſhall die in the FLOWER *of their age.*

Under the preſent Chriſtian diſpenſation we are, indeed, encouraged by no ſuch kind of promiſe—nor are we deterred by any ſuch kind of threatening. But it ſhould not be forgotten, that whilſt the vicious accelerate their latter end, the meek ſpirit, and the temperate conduct recommended by the *Goſpel* to its followers, are the moſt likely means of warding off the approach of diſeaſe, and of protracting the period of diſſolution. No means, without the bleſſing of God, can anſwer this valuable purpoſe. However, therefore, wholeſome may be our food, however temperate our meals, and however regular our conduct, yet, when the period of diſſolution arrives—accident, diſeaſe, or age, are commiſſioned to thruſt us into the tomb.

Think not, however, that *length of days* is abſolutely neceſſary to our preparation for heaven. The *young*, as well as the *old* ſaint, is admitted into the abodes of bliſs. For, to uſe the expreſſions of the pious Matthew Henry, in his expoſition on the words of my text—" If the Providence of God do not give us *long life*, yet if *the grace of God* give us to be *ſatisfied* with the time allotted us, we may be ſaid to come to a *full age*. That man lives long enough that has *done his work*, and is fit for another world!"

But

But I am now led to obſerve, 3dly and laſtly—That when we ſay of an individual—*he comes to his grave, like as a ſhock of corn cometh in, in his ſeaſon*; it intimates that he is prepared for his final removal by death.

Images borrowed from the objects of nature, are deemed the moſt beautiful and expreſſive. With ſuch images the ſcripture abounds. The paſſage before us is an appoſite inſtance. What production in nature is more neceſſary to man than *corn?* It is a ſpecies of food for which nothing can be ſafely ſubſtituted. And what more agreeable ſight can be preſented to our eye, than a corn field which the ſun has ripened, which calls for the ſickle of the reaper, and which is ready to miniſter to the ſuſtenance and comfort of man? The *ſhocks* of corn are ſo many individual proofs of the divine bounty. The contemplation of them fills not only the huſbandman's heart, but alſo every thoughtful mind with exquiſite pleaſure. Thomſon, therefore, that maſterly delineator of nature, thus finely notices the circumſtance in an autumnal ſcene:

> " Behind, the maſter walks, builds up the SHOCKS,
> And conſcious glancing oft on every ſide
> His ſated eye—feels his heart heave with joy."

Like theſe ſhocks of corn, however, ſcripture pronounces GOOD MEN, *coming to their graves in a full age*; or, at the expiration of that period of trial which

which has been marked out for them by Infinite Wiſdom.

Under this view of the ſubject, there appears to be three reaſons on which the reſemblance is founded.

The good man knows life was given for ſome important purpoſe—to that purpoſe he endeavours to apply it; and this conduct is the beſt preparation for heaven.

1. Life was given for ſome important purpoſe. We cannot ſuppoſe that ſo valuable a bleſſing was deſigned for no particular end. The perfections of Deity not only forbid ſuch a ſuppoſition—but lead us to believe that the powers with which we are furniſhed, and the means of improvement, of which we are poſſeſſed, mark us out as objects of a ſuperior deſtination. To eat—to drink—and to ſleep, are ſuited only to our animal nature. Our intellectual energies, and our moral ſenſibilities, were intended to capacitate us for the exalted exerciſes of devotion—and for the godlike exertions of benevolence. Even the ancient philoſopers entertained this idea of human life; and on this intereſting topic ſome beautiful paſſages are to be found in their writings. That life, then, was conferred for ſome important end, the good man knows; and, therefore,

2dly. He endeavours to apply life to the valuable purpoſe for which his Maker intended it.

Knowledge,

Knowledge, unappropriated to practice—natural and revealed religion equally condemns.—Contemplation and action conſtitute the whole of man. Perſuaded then that he muſt not be idle in this ſtate of being, the good man firſt ſelects the objects of purſuit recommended by REASON AND REVELATION; and afterwards applys himſelf to the aſſiduous proſecution of them. As the light of nature is dim, feeble, and unſatisfactory, God hath kindly ſent us by his ſon, Jeſus Chriſt, the revelation of his will, which is as *a light unto our feet, and as a lamp unto our path.* This revelation is contained in the holy ſcripture, which is, therefore, the rule of our faith, and the regulator of our practice. From this divine ſource ſhould we derive every religious truth; and, after the model therein exhibited, are we to mould our tempers, and to regulate our conduct. *Faith* and *repentance*, *hope* and *charity*, ſhould be found in conſtant and vigorous exerciſe. Our FAITH ſhould be *the ſubſtance of things hoped for, and the evidence of things not ſeen.* Our HOPE ſhould be *full of immortality.* Our REPENTANCE ſhould *need not to be repented of.* And our CHARITY, with due reſtrictions, ſhould *think no evil.* Thus are the chief duties of religion delineated in the word of God—and to the cultivation of theſe virtues, and to the exerciſe of theſe graces, ſhould your life be devoted.—But,

3d. and laſtly. This conduct, eſpecially if life be of any length, is the beſt preparation for heaven.

What is heaven but the abode of purity and happineſs? Who are its inhabitants, but thoſe who have paſſed through *tribulation, and waſhed their robes white* (an emblem of purity) *in the blood of the Lamb?* A courſe of virtue and of piety, therefore, here below, *muſt* be the beſt preparation for our admiſſion into ſuch a place, and for our aſſociating with its bleſſed inhabitants. The more extended alſo is our preparatory diſcipline, the more conſolidated are our habits of devotion and of benevolence—till thus *coming to our grave in a full age*, we reſemble *a ſhock of corn, which cometh in, in his ſeaſon.* That a continued practice of righteouſneſs renders our characters more venerable, and ripens us for heaven---was the favourite ſentiment of our excellent departed friend. In a little work, which he publiſhed for the uſe of young people *, he thus juſtly expreſſes himſelf: " If we attend to the natural dictates and ſentiments of our own minds, we ſhall find that a long continuance, and habit of the virtuous, that is the godlike temper in any of our fellow-creatures, a ſeries of many years all ſpent in uſeful, honourable actions, without intermiſſion or interruption, greatly exalts the idea we form

* Catechetical Exerciſes.

of

of any one's character. It heightens our apprehenſion of the dignity and perfection of his virtue. Upon this principle is founded that maxim of Solomon—*the hoary head is a crown of glory, if it be found in the way of righteouſneſs*; not when a man begins in his old age to think of *the way of righteouſneſs*—but when he is *found* in it, having been long purſuing it—*found* in it as his wonted track. When this is the caſe, we cannot but form an higher idea of the virtue of ſuch an one, on account of its permanency and ſtability, than of that which we diſcover in thoſe of younger years." Such were the ſentiments of our departed friend. Little did he, good man, think, that he was delineating his own character! *Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.*

The beſt improvement of our ſubject will be a few plain reflections, which the text, thus explained, naturally ſuggeſts.

1. As we muſt thus ALL *come to our graves*, we cannot be too diligently preparing for the awful change. Some preparation is abſolutely neceſſary; and though others forget it, this will not juſtify your neglect of it. You will alſo remember, that your thruſting the conſideration of your latter end out of your thoughts, will not be the means of putting your diſſolution off to a more diſtant period. Indeed, you are not ſure of a moment; and the late very frequent

ſudden deaths, ſhew this truth in a moſt alarming and impreſſive manner. The arrows of death are flying ſo thick around us, that on ſome occaſions we can ſcarcely diſcern, for a time, the victims which they penetrate and lay proſtrate with the earth. The high and the low—the young and the aged—the gay and the ſerious—the learned and the illiterate—all wait the inevitable hour: they are deſtined to the abodes of darkneſs and corruption. *Teach* us, *O Lord, ſo to number our days, that we may apply our hearts unto* the acquiſition of *wiſdom.*

2dly. Though we ſhould be permitted to remain here on earth till we attain to *a full age*; yet how quickly is the longeſt life filled up and terminated!

To look forward ſixty or ſeventy years, it ſeems a mighty portion of time; look backward, when arrived at your *threeſcore years and ten*, into what a narrow ſpace has it contracted itſelf! This accords with the experience of all men.

Imagine not then, my brethren, that ſhould you be bleſſed with a *full age*, your life will be a *long time* in paſſing away. Alas! what is more rapid than the flight of time. It is uſually repreſented by ſuch metaphors as theſe—by the rapidity of a flowing ſtream—by the ſwiftneſs of a weaver's ſhuttle—by the ſuddenneſs of a meteor ſhooting through the air. Theſe, indeed, are very ſignificant emblems of the ſhort-

neſs

neſs of even the longeſt life. Remember, then, not only that your latter end will come, but it will *quickly* come. Our moments are in ſuch conſtant ſucceſſion, that a great writer has aſſerted, that, ſtrictly ſpeaking, there *cannot* be any ſuch thing as *time preſent*.—On this principle he then adds—"The world has been likened to a variety of things; but it appears to reſemble no one thing more than ſome *moving* ſpectacle, ſuch as a proceſſion or a triumph, that abounds in every part with ſplendid objects, ſome of which are ſtill departing as faſt as others make their appearance *."

The great uſe to be made of theſe obſervations on the flight of time, is, that the proſpect of long life, than which nothing is more uncertain, yet which we all naturally indulge, ſhould not betray us into indolence. *When a few years are come*, (ſays Job,) *then I ſhall go the way whence I ſhall not return.* Let us, then, attend to the advice of the Apoſtle Peter, addreſſing the primitive followers of Jeſus Chriſt—*Be diligent, that ye may be found of him in peace, without ſpot, and blameleſs* †.

3dly,

* Hermes, by James Harris, Eſq.

† Theoderic, Archbiſhop of Cologne, was illuſtrious for his talents, erudition, and morals. One day the Emperor Sigiſmond aſked of him inſtructions to obtain happineſs. "We cannot, Sire, expect it in this world."—'Which, then, is

3dly, and laſtly. Let us bleſs God for *the unſpeakable gift* of his Son JESUS CHRIST, who lived and died for us, and who, by his reſurrection from the dead, became *the firſt fruits of them that ſlept.*

In a world agitated by inceſſant viciſſitudes, and with a body haſtening to decay, a ſerious and thoughtful mind naturally wiſhes and looks for a more uniform and permanent ſtate of being. Revelation gratifies this beſt wiſh of the human heart. It aſſures us that a wiſe and a good God, *whoſe tender mercies are over all his works*, has placed us here by way of preparatory diſcipline for a higher and nobler ſphere of exiſtence. To this primary point are the diſpenſations of Providence uniformly directed. For this dignified purpoſe the Divine Being is conſtantly raiſing up the inhabitants of this world, and removing them into a future ſtate, whilſt he fills up their places with troops of ſucceeding pilgrims. Thus *one generation paſſeth away, and another cometh.* The whole univerſe is the dominion of God. However inconceivable, therefore, or myſterious, a future

is the way to happineſs hereafter?"—"You muſt act virtuouſly."—'What do you mean by that expreſſion?"—"I mean, (ſays Theoderic,) that you ſhould always purſue that plan of conduct which you promiſe to do whilſt you are labouring under a fit of the gravel, gout, or ſtone, or when you are on the bed of death."

ſtate

ſtate may appear to us, death, commiſſioned by the Almighty, only leads the good man forth from a narrow apartment into a ſpacious manſion, provided by THE FATHER OF MERCIES, where his accommodations ſhall be congenial to his inclinations, perfective of his powers, and eternal in their duration. And who would ſhrink backward from ſo advantageous a change? What good man will ſhew any reluctance in combating the laſt foe, when we are ſure of *becoming more than conquerors through him that loved us?* How ſhould we rejoice when we recollect that our SAVIOUR has *taſted death for every man*—that he has burſt aſunder the bars of the grave—that he is aſcended *to his Father and to our Father—to his God and to our God*—and that *he will raiſe the dead* INCORRUPTIBLE *when he comes to be glorified in his ſaints, and to be admired in all them that believe!*

Theſe are the ſublime truths of revelation. On theſe cardinal points our ſouls ſhould reſt. Let us ſtudy the nature, evidences, and tendency of the Goſpel of Jeſus Chriſt. When infidelity attempts to ſap its foundation, and diſſipation renders its belief in many individuals of no avail, *be ye ſteadfaſt* in the belief of its doctrines, *and immoveable* in the diſcharge of its duties, *always abounding in the work of the Lord, foraſmuch as ye* KNOW *it ſhall not be in vain.*

Unbelievers

Unbelievers may pronounce *the work of the Lord to be vain.* What is ſtill more lamentable, ſome profeſſors of religion may act and live as if they thought it to be *in vain.* But the indications of nature, and the diſcoveries of the Goſpel, remain equally ſtrong and efficacious. Our prejudices and ingratitude alter not the counſels of the Almighty; nor are his perfections and moral government to be counteracted or overthrown by the perverſeneſs of his creatures. *God is not man, that he ſhould lie, nor the ſon of man, that he ſhould repent. Hath he ſaid it, and will he not do it? Hath he promiſed, and will he not make it good?*

The prevalence of ſcepticiſm and irreligion renders it not improper to produce a quotation on this ſubject from the principal work of our late learned and venerable friend. In his *Goſpel Economy*, the chapter on the diſcoveries peculiar to the Goſpel, is written with uncommon ſtrength of reaſoning, and with a peculiar energy of expreſſion. There, it is that he thus emphatically expreſſes himſelf reſpecting a future ſtate of exiſtence:

"The faculties of man are by much too big, too vaſt—the affections and deſires inſeparable from his frame, by far too elevated and enlarged to meet with their full and adequate gratification in the preſent ſcene. To know, to contemplate, to adore, to love, to reſemble

and

and exult in the approving ſmile of his Maker—theſe are the higheſt prerogatives of his frame—theſe the ſovereign and moſt exalted honours of his being. In compariſon of which, how mean, how deſpicable the delights which mere ſenſative, or animal nature, can afford him! And yet, in the preſent ſtate, how many his avocations from the exerciſe and cultivation of theſe ſuperior powers—the powers themſelves, however, remaining in their fulleſt ſtrength and vigour, nay, though ever ſo aſſiduouſly cultivated, only becoming by that very means ſo much the more enlarged and capacious ſtill? The bodily ſenſes and appetites perform their ſeveral offices to the full in the preſent life. They ſoon attain to their utmoſt poſſible perfection, and then gradually and ſenſibly decay. All which amounts to the moſt evident proof in nature, that they were deſigned only for the uſes of the preſent ſtate. But the direct contrary of all this is true, with reſpect to the mental powers and affections. The more they are exerciſed, and by how much the longer cultivated and employed, ſo much the more do they expand themſelves; and with a proportionably greater vigour and alertneſs, purſue their ſeveral objects and delights. And the higheſt improvements that we can now make in knowledge, virtue, and devotion, ſerve only to convince us that there is ſomething yet be-

yond, not only infinitely deſirable, but in the progreſſive culture and exerciſe of the ſame faculties, actually to be attained. To imagine, therefore, that man, with all this proviſion for a future ſtate about him; this native tendency towards it—theſe eager deſires after it—this deeply felt, and ever growing capacity for it—theſe happy prelibations of it, ſhould after all be not deſigned for ſuch a ſtate, would be in effect the ſame abſurdity as to imagine that the tree was intended by nature to bloſſom only, but not to bear fruit; the bird deſigned only for the neſt; or the unborn child to periſh in the womb. Thus, apparently and conſpicuouſly—thus powerfully, uniformly, and by the conſpiring tendency of every faculty—of every affection belonging to our natures, have we been formed to *the hope of* IMMORTALITY."

Thus energetically has our deceaſed friend expreſſed himſelf on this momentous ſubject. At the ſame time he was conſcious that it is the Goſpel of Jeſus Chriſt alone, puts the matter beyond all doubt. In the remaining part of the chapter, therefore, he conſiders fully the diſcoveries of that revelation *which hath brought life and immortality to light!* And *why ſhould it be thought* (ſays the Apoſtle) *a thing incredible that God ſhould raiſe the dead?—Ye err* (ſaid Jeſus Chriſt) *not knowing the ſcriptures and the power of God.* On

theſe

theſe two main points the reſurrection from the dead depends. Of the *divine willingneſs* we are aſſured in the *ſcriptures*; for there are we told—*that God hath appointed a day in which he will judge the world in righteouſneſs by that man whom he hath ordained: whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.* Of *the divine ability* to accompliſh it, no doubt can be entertained, when we contemplate the vaſt and immenſe operations which are carrying on throughout the univerſe. "In the reſources of creative wiſdom, expedients cannot be wanted to carry into effect what the Deity hath purpoſed: either a new and mighty influence will deſcend upon the human world to reſuſcitate extinguiſhed conſciouſneſs; or amidſt the other wonderful contrivances with which the univerſe abounds, and by ſome of which we ſee animal life, in many inſtances, aſſuming improved forms of exiſtence, acquiring new organs, new perceptions, and new ſources of enjoyment—proviſion is alſo made, though by methods ſecret to us (as all the great proceſſes of nature are) for conducting the objects of God's moral government, through the neceſſary changes of their frame, to thoſe final diſtinctions of happineſs and miſery, which he hath declared to be reſerved for obedience and tranſgreſſion —for virtue and vice—for the uſe and the

neglect—the right and the wrong employment of the faculties and opportunities with which he hath been pleaſed ſeverally to entruſt and to try us *."

Let unbelievers, therefore, refrain from oppoſing *a reſurrection from the dead*, which the ſcripture declares to be a meaſure abſolutely eſſential to the final deſtination of human kind, and to which the Omnipotence of the Deity is every way commenſurate. Let the faithful profeſſor of the Goſpel rejoice in the contemplation of a period, when the beſt wiſhes of his heart ſhall be abundantly gratified. Let, indeed, the whole Chriſtian world adopt the language of the Apoſtle Paul, together with the juſt and animated explication of it by our deceaſed friend —" *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath begotten us to an inheritance incorruptible and undefiled, and that fadeth not away!* (He then adds) an *inheritance incorruptible*—not to be torn from us by violence; of which we cannot be deprived by any fraud or cunning; in our title to which no flaw can be found, but which is inviolably ſecured to us by the promiſes of that God who cannot lie—an *inheritance undefiled*, not obtained by thoſe unrighteous and diſhonourable meaſures which are ſo often made uſe of in the purſuit of a worldly inheritance, and on

* Paley's Evidences of Chriſtianity.

account

account of which they ſo often prove a torment to the poſſeſſors of them—an inheritance *undefiled* likewiſe, as being entirely free from thoſe vexatious cares and perplexities with which our earthly inheritances, however honourably acquired or enjoyed, are ſo often intermingled; and by which the ſatisfactions ariſing from them are ſo much corrupted and debaſed—an *inheritance which fadeth not away*; that cannot be diſſipated by any external accident, which no length of duration can in the leaſt impair, but which will continue in all its richneſs, plenitude, and perfection, throughout *the endleſs ages of* ETERNITY. Amen*."

But I muſt now cloſe with a ſketch of the life, character, and writings of our late venerable friend. Your candour will excuſe the imperfection of the draught—yet I hope you will be able, from the faithfulneſs of the copy, to recognize the original.

The REV. CHARLES BULKLEY was born in London, the 18th of October, 1719. His mother was the daughter, by a ſecond wife, of the pious and learned *Matthew Henry*, ſo well known by his Commentary on the Bible, and other practical writings. It is remarkable, that his birth-day coincided with that of his grandfather; this was a circumſtance not unobſerved by the

* Goſpel Economy.

family.

family. He and five other children were left fatherleſs in 1727, when two of the brothers, of whom our deceaſed friend was the youngeſt, were ſent down into the country; firſt to Whitchurch, in Shropſhire, to ſome friends there; afterwards to Cheſter, under the guardianſhip of three excellent aunts, where he received his grammar learning, under the tuition of a Mr. Lancaſter, a gentleman of the eſtabliſhed church. From Cheſter he went to Dr. Doddridge's academy at Northampton, in 1736, and commenced preacher in the ſummer of the year 1740. His firſt ſettlement was at Welford, in Northamptonſhire, where he ſucceeded a Mr. Norrice. At what particular period he left this place, and went to London, is not certainly known—but in London he formed an intimacy with the Rev. Mr. Aſhworth, of the Baptiſt perſuaſion, brother of the late Dr. Caleb Aſhworth, of Daventry.—About this time he quitted the Preſbyterians, was baptized by immerſion, and joined himſelf to the GENERAL BAPTISTS*. He preached at Colcheſter; but how long cannot be aſcertained. There he became acquainted with Miſs Ann Fiſke, whom he afterwards married, July, 1749.

* For theſe particulars reſpecting the earlier part of *Mr. Bulkley*'s life, I am indebted to his ſiſter, *Mrs. Eſther Bulkley*, who communicated them to me in a very obliging letter. That lady will be pleaſed to accept of my thanks.

By

By her he had no iſſue, and ſhe died in Auguſt, 1783. From his church books, it appears, that he and a Mr. Baron were candidates for the paſtoral office at White's Alley, Moorfields, in 1743, to which our friend was elected on the 3d of April of the ſame year. In 1745, his church removed to Barbican, where, for a long ſeries of years, the labours of his miniſtry were conducted with ability and reputation. But in the year 1780, his church, in conjunction with three others, met together for Divine worſhip in the place in which we are now aſſembled—and *here* he cloſed his long and honourable career of zeal, of activity, and of uſefulneſs.

According to this biographical detail, our venerable friend was near *threeſcore* years a Miniſter of the goſpel of Jeſus Chriſt. Let us take a view of his character in this uſeful and honourable office, which he ſuſtained for upwards of half a century. In a miniſter of Chriſt, we are to regard talents, learning, piety, and benevolence.

1. His talents.—In nothing do mankind differ more from each other, than in the extent of mental ability. When we reflect on the difference which ſubſiſts amongſt untutored minds, and the various effects which the ſame courſe of education produces on a number of pupils, theſe two facts evince that there is an original diverſity in the capacity of our intellect. Revelation

alſo

alſo countenances this idea; for it directly ſpeaks of the variety of natural gifts which were to be found in the miniſters of the Chriſtian church. The difference, indeed, is obſervable in the inſpired writers themſelves. The ſubject of this memoir, however, poſſeſſed a mind of no ordinary ſize. What he diſcuſſed, either from the pulpit or from the preſs, was not ſlightly touched, but thoroughly examined. His ſoul graſped what he contemplated. On every ſide he ſurveyed the ſubject of inveſtigation. To him ſuperficiality was not to be imputed. He thought, and thought vigorouſly. His talents were of a ſuperior kind.

2. His learning.—Every ſpecies of literature is of ſervice to the Chriſtian miniſter, though certain branches are more immediately connected with the ſacred function. *The Bible* (ſaid the late Mr. Robinſon of Cambridge) *is the moſt learned book in the world.* Of this truth our deceaſed friend was fully perſuaded. Hence in his earlier days, and throughout the whole of his life, he dedicated his time and talents to the purſuit of uſeful knowledge. With the original languages in which the ſcriptures were written, he was well acquainted. Nor was there any branch of moral or theological truth which he had not ſtudiouſly inveſtigated. In the hiſtory of the Chriſtian church he was thoroughly verſed

ſed—and he contemplated the riſe and progreſs of its various denominations with a diſcriminating attention. His acquaintance, alſo, with ancient and modern authors, was very extenſive—and, far removed from the parade of pedantry, he applied this knowledge to the explication of ſcripture with the ſimplicity of a child. Indeed, with *his* talents, and under ſo eminent a tutor as Dr. Philip Doddridge, he muſt have made very conſiderable improvement in thoſe departments of literature connected with the Chriſtian miniſtry. Such a plant in ſuch a ſoil, muſt have ſhot and throve vigorouſly. There is a letter of Dr. Doddridge's extant; where, communicating the ſtate of his academy to a friend, he mentions, among other ſtudents, Charles Bulkley as a young man of excellent abilities and cloſe application. Nor did his ſtudies, as is too frequently the caſe, terminate with his academic life.—No; he purſued this honourable career till it was cloſed by death. *Labor ipſe voluptas.* To him it was a pleaſure, not a toil, to accumulate the treaſures of knowledge. How ſucceſsful he was in this accumulation, is beſt known by his writings. But the mention of them we muſt not now anticipate.

3. His piety.—All piety is founded on our conceptions of the character of Almighty God—which he had ſtudied with uncommon care and attention. Hence did he entertain the moſt

enlarged, and conſequently the moſt amiable views of the Divine Being. Hence, alſo, was his mind impregnated with elevated ſentiments of devotion. In the pulpit, and at the Lord's Table, have we ſeen him borne away by the grandeur and ſublimity of the divine perfections. The love of God was his favourite theme. Nor would he only refer us to *the tender mercies of the Lord, which are over all his works*—he would alſo impreſs us with the moſt exalted idea of the compaſſion of the Deity—in *ſending his only begotten Son*—that he might *die not for our ſins only, but for the ſins of the whole world.*—But his piety aroſe, not merely from the contemplation of the Divine Being, abſtractedly conſidered; or from the general diſplay of his beneficence in the works of nature, and in the wonders of redemption; the ways of Providence, likewiſe, were marked by him with a penetrative eye. The ever-varying ſcenes of human life caught his attention; and occurrences anywiſe calculated to impreſs the mind, he converted into topics of religious improvement. Of the truth of this aſſertion, his *Sermons on Public Occaſions*, remain a deciſive proof. Events that afforded only matter of curious ſpeculation to the ſtateſman and the philoſopher, or which excited only a vacant ſurpriſe in the common ſpectator, he referred to an higher origin—tracing them to that GREAT AND WONDERFUL BE-

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ING *who ſitteth in the heavens, and whoſe kingdom ruleth over all.* Living, as he did, throughout the greateſt part of the preſent century, he muſt have beheld *the world paſſing away, and the luſt thereof,* in a very impreſſive manner. But his piety forbade dejection; for it reminded him that, notwithſtanding the tranſitory duration of ſublunary affairs, *he that doeth the will of God abideth for ever.* It was, therefore, under the ſublime influence of devotion, that he continually directed the attention both of his hearers and of his readers, to *the new heavens and the new earth, wherein dwelleth righteouſneſs!*

4. His benevolence.—A piety unaccompanied with benevolence, is not worthy of the name. Indeed it may be queſtioned whether ſuch a ſolitary piety can exiſt. Be that as it may; with reſpect to the deceaſed, the more enlarged were his views of the Divine Being, the more diffuſive was his benevolence towards his fellow-creatures. Of him it may be ſaid, without exaggeration, that no man ever cheriſhed a greater degree of good-will to the whole human race. Hence was he, uniformly, a firm and unſhaken friend of *civil and religious liberty.* He was perſuaded that the enjoyment of theſe invaluable bleſſings, was eſſential to the moral and religious improvement of mankind. So well did he underſtand the delicate, and in theſe times, the

much controverted ſubject of liberty—that to tyranny on the one hand, and to licentiouſneſs on the other, he was equally the determined foe.

In religious matters no one better underſtood the right of private judgment; and what redounds ſtill more to his praiſe, no one more readily allowed the exerciſe of it to others. *Party*-names were what his ſoul abhorred. When appropriated to certain bodies of Chriſtians, merely for the ſake of diſcrimination, he willingly adopted them. But when the appellation *Calviniſt*, *Arminian*, *Arian*, *Socinian*, were employed (as they too often are) to blind the eyes with prejudice—to repreſs a ſpirit of free enquiry, and to generate the atrocious diſpoſition of uncharitableneſs—invariably did he condemn ſuch procedures as contrary to the dictates of ſound reaſon, and as being diametrically oppoſite to the mild and benevolent temper of Jeſus Chriſt. Having ſtudied the Goſpel of his Divine Maſter, he *knew* it to be a ſeries of glorious facts, not of doubtful ſpeculations. Contemplating the diverſity of opinions which has obtained in every age of the Chriſtian church, even among the beſt and wiſeſt of its members, on certain abſtruſe and metaphyſical topics; he was taught to be humble and diligent in his ſearch after truth, and

to be modeſtly firm in the profeſſion of it. He never ſuffered his zeal to mutilate or deſtroy his charity.

Among Proteſtants, it might have been imagined that candour and forbearance would be univerſally prevalent. But fact contradicts the ſuppoſition. Different denominations frequently ſurvey each other with a narrow and illiberal jealouſy. One ſect wiſhes to raiſe itſelf on the ruins of another. For this purpoſe recourſe is had to (the ſure indications of a bad cauſe) calumny and miſrepreſentation. Thus the zealot is inflamed—the true follower of Chriſt grieved—religion declines, and the infidel triumphs. Look down, O God of Love! diſſipate thoſe mutual averſions, and inſpire us with that *charity* for each other's errors and failings, *which hopeth and believeth all things.*

But it is in the writings and in the preaching of the deceaſed, that his benevolence ſhone out with conſpicuous luſtre. The former ſhall be ſoon examined. The latter now claims our attention. Thoſe who knew him in his earlier days, ſpeak of him as a *preacher* in terms of high approbation. As a proof of his pulpit-eloquence—it ſhould be mentioned that he ſucceeded the eloquent Dr. James Foſter, in the *Old Jewry Lecture*, and conducted it for ſeveral years to a crowded audience. His funeral

ſermon,

ſermon, preached for that great man, is a model of correct and animated compoſition. Many now preſent have heard him, in the latter period of life, with great pleaſure. But of late his infirmities diminiſhed his uſefulneſs; and for ſome little time previous to his death, he was obliged to decline the labours of the pulpit. But why ſhould it be termed *labours*—they were his greateſt *pleaſures*. So much ſo, that he would attempt to officiate, though age had diſabled him for it. Even on the firſt Sunday of this very month, when I preached and adminiſtered the Lord's Supper for him; you well remember —that at the latter ſervice he would, and did read the pſalm. Nor was it read without his accuſtomed animation. The ſacred fire with which his heart had long glowed, was, though ſomewhat abated, far from being extinguiſhed *.

In the animation of his delivery he was, even in advanced years, a model to young miniſters. He ſeems to have copied the portraiture of a

* As this was the *laſt* time he ever took a part in the public ſervices of the ſanctuary—his friends have wiſhed me to mention the pſalm he gave out on that occaſion. It was the 84th of Dr. Watt's, down to the pauſe. It begins:

" My ſoul, how lovely is the place
To which thy God reſorts—
'Tis heaven to ſee his ſmiling face,
" Though in his earthly courts.—"

miniſter

miniſter of the Goſpel, which is preſented to us by Dr. Edwards, in his excellent work, entitled The Preacher.—" This is an accompliſhment of the miniſters of the Goſpel, that they preach ſo that their auditors may *feel* as well as hear them. Their pronunciation is not careleſs, frigid, and languid; but lively, fervent, and powerful. For they know, as Mr. Herbert ſays, that they procure attention by earneſtneſs of ſpeech, it being natural for men to think, that where there is much earneſtneſs, there is ſomething worth hearing. A main requiſite in an orator, was thought by one of the moſt eminent men of that faculty, to be action; and I do not ſee how it can be wanting in a preacher, who is the choiceſt of orators. Some action ſhould, at leaſt, appear in him—ſome decent carriage—ſome grace in delivery; for this is a proper means of affecting the minds of men. I could never approve of thoſe pulpit-men who ſtand moveleſs in that place, as if they were tied to the ſtake—a ſign that preaching is a kind of martyrdom to them."

I have inſiſted the more on the warmth of our deceaſed friend's pulpit-addreſſes, becauſe it is not to be aſcribed ſo much to his conſtitutional energy, as to the overflowing benevolence of his heart. He knew that *the glorious Goſpel* was *worthy of all acceptation*. He was therefore ardent in recom-

recommending it to the children of men. Indeed he was perſuaded, after the calmeſt inveſtigation, that with the belief and practice of the Chriſtian religion, the preſent and future happineſs of man is indiſſolubly connected.

It was, therefore, his benevolence that led him to regret the prevalence of infidelity. And under what view he contemplated the ſpread of this enormous evil may be learnt from the following introductory paragraph to his *Goſpel Economy*.—"The increaſe of infidelity, relative to the truth and authority of the Chriſtian religion, is not more generally preſumed than it is by every ſerious, rightly-judging, and conſiſtent believer of the Goſpel, to be *deeply lamented*. And *truly painful* is the reflection with reſpect to this proteſtant country in particular, that when God has put into our hands ſuch an admirably contrived and well-adapted inſtrument for the moral improvement of our minds, for rendering us in every relation of life better members of ſociety here on earth, and for promoting, at the ſame time, our meetneſs for the heavenly and immortal one, ſo many among us ſhould be throwing it aſide, and publicly avowing that they intend not to make any uſe of it. Whatever cauſes are to be aſſigned for this, the phenomenon or thing itſelf is *truly lamentable and alarming*. And it is much the more ſo, becauſe we very ſeldom find the rejection of Chriſtianity to be the

boundary

boundary or utmoſt limits of ſcepticiſm, even in the caſe of this or that individual renouncing it. They are apt to go *a great deal farther*. And for this a very natural and obvious reaſon may be given. Proof, evidence, and probability, are in the general notion of them the ſame, whatever be the particular doctrine ſpeculated upon or inveſtigated. And there is in favour of our holy religion a proof ſo clear, diſtinct, ample, and accumulated, that whatever be that more immediate diſpoſition or turn of mind which inclines a man to ſcepticiſm here, it cannot but have a natural tendency to make him ſceptical in every thing elſe. And what would be the conſequence of ſuch a diſpoſition generally prevailing amongſt mankind I need not ſay."

To theſe qualifications of the deceaſed, as a miniſter of Jeſus Chriſt, muſt be added his excellencies as a member of ſociety. Here we cannot paſs over in ſilence his integrity, in refuſing offers which claſhed with the dictates of conſcience—his humility in diſliking to hear his merits recounted—his politeneſs or readineſs to oblige—his affability or diſpoſition to communicate his thoughts to others—his cheerfulneſs, which enlivened every company into which he came—and, finally, his gratitude to his relatives and friends, who were ever willing to promote his comfort and happineſs. The names of the ſeveral individuals who, on different occaſions, befriended him, ſhall not be here men-

tioned, as this ſilence will be moſt pleaſing to them. They will nevertheleſs permit me to add —that *their Heavenly Father, who ſeeth in ſecret, will one day reward them openly.*

As to the eccentricities of this good man (and we are none of us without them) they conſiſted chiefly, in not conforming to the innocent cuſtoms of the world. This is an infirmity incident to age. To vice they had not the moſt diſtant affinity. *He was an Iſraelite, in whom there is no guile.* Whatever indeed were his peculiarities, they were amply compenſated by his intellectual and moral endowments, which were ſuperior to thoſe of moſt men in his ſtation, and which we doubt not, will, at the great day of account, meet with their final reward!

Having taken this brief ſurvey of his *life* and *character*, we proceed to his *writings* *. In number they amount to *nineteen*. The following liſt I have been at ſome pains to obtain, and the reader may depend on its correctneſs. 1. Diſcourſes on ſeveral Subjects, 1752.—2. Vindication of Lord Shafteſbury's Writings, 1753.—3. A Sermon on the Death of Dr. James Foſter, 1753.—4. Two Diſcourſes on Catholic Communion.—5. Notes on Lord Bolingbroke's Philoſophical Writings.—6. Sermon on the Earthquake at Liſbon.—7. A Faſt Sermon.—8. Chriſtian

* This ſurvey of his writings was not delivered from the pulpit. It is now added to awaken an attention to his *works*, which, from a variety of cauſes, are ſtrangely neglected.

Miniſter,

Miniſter, 1757.—9. Obſervations on Natural Religion and Chriſtianity, candidly propoſed in a Review of the Diſcourſes lately publiſhed by the Lord Biſhop of London, in three volumes. 10. Signs of the Times, a Sermon.—11. Queen Eſther, a Sermon on the Marriage of George the Third, 1761.—12. Sermons on Public Occaſions, 1761.—13. Economy of the Goſpel, quarto, 1764. —14. Sermon on the Death of the Rev. Benjamin Treacher, 1766.—15. Diſcourſes on the Parables and Miracles of Chriſt, 4 volumes, 1770.—16. Catechetical Exerciſes, 1774.—17. Sermon on the Death of the Earl of Chatham, 1779.—18. Preface to Notes on the Bible, 1791. —19. Sermon on the Death of Mr. Joſeph Treacher, 1795.

The principal of theſe publications, in point of ſize and utility, are—his *Goſpel Economy—Chriſtian Miniſter—Sermons on Public Occaſions—Diſcourſes on the Parables and Miracles of Chriſt*—and his *Catechetical Exerciſes*.

His *Goſpel Economy* may be termed a body of Divinity. Though it be marked by ſome peculiarities of ſentiment, yet it is evidently the production of a ſtrong mind, under the influence of the pureſt principles of benevolence and piety. It was publiſhed by ſubſcription, and the liſt of ſubſcribers contains the names not only of ſome of the moſt reſpectable individuals among the Proteſtant Diſſenters, but of ſeveral dignitaries

of the eſtabliſhed church. It may alſo be not improper to add, that the preſent worthy Biſhop of Landaff, in a catalogue of books recommended to the peruſal of his clergy, has mentioned the *Goſpel Economy*, by *Charles Bulkley*.—Being a quarto volume, its bulk is too large for an extenſive circulation. The reader, therefore, will be gratified with the following quotation, which may ſerve as a pleaſing ſpecimen of the manner in which the whole is executed. It is taken from the concluſion of the chapter on *the Day of Judgment*.

" And can we, indeed, without the deepeſt aſtoniſhment, reflect upon that admirable wiſdom of the Divine Providence, by which ſo many circumſtances of the higheſt poſſible dignity and pomp have been made to center in the ſolemnities and tranſactions of the judgment-day? How glorious will be our judge, both in the dignity of his perſon, and the ſplendour of his appearance! The only begotten of the Father! The moſt expreſſive brightneſs of his glory! ſurrounded with *ten thouſand times ten thouſand and thouſand of thouſands* of the angelic hoſt, forming his retinue, and ſinging *a new ſong*, ſaying—*Worthy is the lamb that was ſlain, to receive power, and riches, and honour, and glory, and bleſſing!* What a wonderful aſſembly muſt be that which is to conſiſt of the whole human race! With what an endleſs variety of objects, ſights, and characters

characters will it preſent us! With what pleaſing aſtoniſhment ſhall we ſee the numberleſs dead awakened by the voice of the archangel's trumpet, and inſtantly aſſuming a glorious, ſpiritual, and incorruptible body! With what fixed attention—with what eager and almoſt inſatiable curioſity, ſhall we contemplate its exquiſite conſtruction, and all the attractive beauties of its lovely form! at the ſame time to ſee the heavens melting into one continued ſtream and boundleſs ocean of liquid fire! Mountains tottering! The ſea itſelf in flames! All Nature ſhaking to her inmoſt centre, and all that has been thought moſt permanent and ſtable upon this terreſtrial globe, crackling into ruins like a broken potſherd! Can we think of being the innocent and happy ſpectators in a ſcene like this, and not be looking with indifference upon all worldly grandeur, upon all that has been called magnificence here on earth? Muſt we not conſider it as being in compariſon infinitely beneath even thoſe toys and vanities that were the delight of our tendereſt infancy? Such, then, has been the labour, and as it were, the mighty effort of Divine Providence to render the thought of futurity in the higheſt degree ſolemn and affecting, and to give it an influence ſovereignly efficacious upon the heart. And ſhall we any longer reſiſt theſe labours of Divine love? Shall Providence operate thus wiſely—

thus

thus admirably—thus powerfully, in our behalf, and for the advancement of our immortal felicity, and we remain nevertheleſs inſenſible and unimpreſſed, lifeleſs and unalarmed? Nor is the contrivance of Heaven leſs admirable in that ſingle circumſtance relative to theſe grand proceedings that is unknown, than in thoſe that have been revealed. And the abſolute uncertainty of the time when this amazing ſcene is to commence, is what renders it alike intereſting and awful with reſpect to every individual of our ſpecies, in each ſucceeding age and period of the world. Shall we not then, as the *concluſion of the whole matter*, inſtantly reſolve, that by the habitual *fear of God, and keeping of his commandments*, we will henceforth be living in a daily preparation for that intereſting awful period, ſo ſoon to arrive, when *he will bring every work into judgment with every ſecret thing, whether it be good or whether it be evil.*"

His *Chriſtian Miniſter* is a ſmall volume, conſiſting of the three following diſcourſes—*The Nature and Deſign of the Chriſtian Miniſtry*, preached at the ordination of Mr. Joſeph Jeffries, 1756.—*The Uſefulneſs and Honour of the Chriſtian Miniſtry*, being one of the annual ſermons preached for the Widow's Fund, Old Jewry, 1755.—And an Introductory Diſcourſe at the Ordination of Mr. Daniel Noble, Mill Yard, Oct. 9, 1755. Theſe reſpective

tive diſcourſes ſhew how thoroughly their author was acquainted with the nature and importance of the miniſterial character. His own conduct exemplified what he here zealouſly recommended to his brother labourers in the vineyard. They have long ago quitted this mortal ſcene and entered on *their reſt*. He has now joined them. Theſe advices, however, are ſtill on record, and from this little volume, the young ſtudent may derive much inſtruction and improvement. The following paragraph, to be found in the Appendix, is well worthy of his notice. " It was a noble anſwer given by that truly great and heavenly man, Mr. Philip Henry, from whom I have the honour of being deſcended; it was, I ſay, a noble anſwer given by him to ſome friends, occaſionally urging him to allow himſelf ſome reſt from the labours of the miniſtry—' It is time enough (he replied) to reſt when I am in my grave.' And is it not, indeed, better to *ſpend and be ſpent* in the ſervice of God, and in promoting truth and virtue among men, than to ſuffer mind and body, both to corrupt and rot in indolence and ſloth? It is worthy of remark, that our bleſſed Saviour, *weary as he was*, when he ſat down upon the well at Sychar, did not, on that account, decline the labour of preaching the Goſpel to *the woman of Samaria*—and how happy were the conſequences that enſued!"

His

His *Sermons, on Public Occaſions*, conſtitute a curious and intereſting volume, and is dedicated to the late Earl of Chatham; for whoſe character he always profeſſed an unfeigned eſteem. —In number, they are ſixteen, and remarkable were the reſpective occaſions on which they were delivered. They were preached either at Barbican or at the Old Jewry. Seven of them relate to the different Stages of the Rebellion, in 1745; and the whole volume ſhews the uncommon intereſt which he took in the welfare and proſperity of his country. Againſt Popery—arbitrary power—and every encroachment on the civil and religious rights of mankind, he bore a decided teſtimony. The diſcourſes entitled, *The Britiſh Vine*, *The Devout Patriot*, and *The peculiar Excellency of untainted and inflexible Virtue in a luke-warm and degenerate Age*, are no ordinary productions. The two concluding ones are on the execution of *Earl Ferrers*, for the murder of his Steward, and on *the Death of George the Second*, for whom he entertained the moſt cordial reſpect. This was the monarch who, when he heard that Dr. Doddridge was proſecuted for keeping a Diſſenting academy, put a ſtop to the unchriſtian procedure, declaring "That in *his* reign there ſhould be no proſecution for conſcience ſake." This muſt naturally

naturally endear his memory to all good men, both in the eſtabliſhment and out of it.

His *Diſcourſes on the Parables of Chriſt, and on the Miracles of the Goſpel,* ſhould occupy a place in every miniſter's library. It is a work of great ingenuity and erudition. His judicious explications, and animated illuſtrations, of *the truth as it is in Jeſus,* cannot but impreſs a candid and an attentive mind. The ſubject is momentous and intereſting. The diſcourſes on *Chriſt the Light of the World*; on the parable of *the Debtor,* and on *the Prodigal Son,* are each of them maſterly performances. Throughout the whole four volumes, the hand of a maſter is diſcernible, nor can the ſerious Chriſtian riſe up from the peruſal of them, without entertaining a more ſublime and exalted idea of his Saviour's wiſdom and piety.

His *Catechetical Exerciſes* is a ſmall, but valuable publication. They appear to have been drawn up for the improvement of youth in the knowledge and practice of the Chriſtian religion, —and they ſeem to have been delivered to an audience of young people. " The ſubjects (ſays he) we propoſe to treat of are—Firſt, a Deity—his being—his attributes—his providence; and, with reſpect to this laſt, its reality —its nature as a plan of moral government— its extent—its views. Secondly, man—his ori-

gin—his nature—his connections—the end of his creation—his happineſs—his duty—his preſent ſituation, natural and moral; and his character in general. Thirdly, a future ſtate, and the hope and expectations of mankind in relation to it. Fourthly, *the Chriſtian Religion*, its deſign, its evidences, principles, uſefulneſs, and duties." From this regular train of inſtruction, and the manner in which it is executed, conſiderable muſt have been the labour ſpent upon it. On ſo abſtruſe a ſubject as the perfections of the Deity, it was no eaſy taſk to explain himſelf, as he has done, in ſo perſpicuous and ſtriking a manner. No man would have undertaken ſuch a work, unleſs he was deeply concerned for the beſt intereſts of the riſing generation. Nor is his purpoſe only to enrich the tender mind with the treaſures of ſacred knowledge, he is equally careful to impregnate their hearts with the love of righteouſneſs. He therefore ſpares no pains to point out the excellence of the character of Jeſus Chriſt in having undertaken *to redeem us from all iniquity*, and deſcribes, in glowing colours, the honours with which, in conſequence of this undertaking, the Meſſiah is now inveſted in his ſtate of exaltation. In the contemplation of this ſubject his ſoul takes fire, and his fine apoſtrophe, or rather his addreſs to the Saviour, muſt not be withheld from the reader.

" Reflecting,

" Reflecting, methinks, upon thoſe heavenly glories with which the Saviour of the world is now inveſted, our gratitude for all the condeſcenſion of his wonderful incarnation and dying love, ſhould inſtantly break forth into ſongs of congratulation. BLESSED JESUS! we rejoice in theſe thy triumphs, in theſe thy ſplendid honours, in that illuſtrious crown thou weareſt, and which commands the reverence and ſubjection of all the angelic hoſts. We join their ſongs. We gladly take our part in their hoſannas, and ſay with them: *worthy art thou, the lamb that was ſlain, to receive riches, and bleſſing, and honour, and glory, and power!* We adore the divine munificence and love, which has thus glorioufly rewarded that unwearied compaſſion of thine, which was exerted for our ſakes. And by theſe rejoicing, grateful ſentiments we feel ourſelves, indulge, thou condeſcending Saviour, indulge us in the thought, we feel ourſelves to become partakers in thy renown. But yet after another ſort, not excluſive of this our preſent kind of joy, but additional to it, and perfective of it, we hope, ere long, to be ſharing in thy bliſs and honours. For by the gracious promiſes of thy word we are taught to believe, that thou art *entered within the veil as our forerunner.* This *hope thou haſt ſet before us*, that *it might be the anchor of our ſouls both ſure and ſteadfaſt.* And in thy life-

time here on earth, thou waſt pleaſed to pray for us in theſe encouraging, animating terms; that we *might be with thee, where thou art, to behold the glory which thou hadſt with the Father before the world was.* Bleſſed Jeſus! our ſouls are aſpiring after and longing for it. *Come, Lord Jeſus, come quickly!*"

On this little work I the more copiouſly deſcant, becauſe it is a tranſcript of the author's benevolent heart, and ſhews of what importance *he* thought the religious education of youth—A branch of parental duty ſhamefully neglected by too many of the profeſſors of chriſtianity.

Of this neglect he was himſelf aware; and, therefore exclaims: "How ſmall and inconſiderable a ſhare has religion in the education of our children, and of our youth. If it makes any part at all of it, and be not abſolutely diſcarded, with what careleſſneſs and ſuperficial formality is it treated; as if among all the branches of education, it was by far the meaneſt and moſt inſignificant. And then in after life that ignorance in every thing relative to religion, that is ſo juſtly to be imputed to the groſs and ſhameful negligence of the parent, is uſually aſcribed to the ſtupidity, dullneſs, and perverſeneſs of nature. So ready are we in this, as in ſo many other inſtances beſides, rather to throw the blame upon God than upon ourſelves."

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He afterwards adds, " As religion has ſuch an ample and ſtrong foundation in truth and nature, we cannot but conclude, that effects of a proportionable kind, and in the higheſt degree conducing to the good of mankind, would ariſe from the profeſſion of it, were ſuch a profeſſion attended with proper ideas, and diſtinct conceptions of its nature and importance on the mind. But here lies our *grand defect*; and the reaſon why we ſee ſo little either of the love, or of the fruits of religion, and why there is ſo *little zeal* among us, either for its *purity* or its prevalence, is that we give ſo little attention to its fundamental principles, and to thoſe reaſons which are with ſuch force and evidence to be aſſigned in favour of it."

The concluſion of theſe his *Catechetical Exerciſes*, is pertinent and impreſſive. Addreſſing his pupils, he thus feelingly expreſſes himſelf, " Though you ſhould forget every thing that I have ſaid, yet thus much I hope you will remember, that I uſed to come to you, from time to time, and employ myſelf in endeavouring to convey ſome uſeful inſtruction into your minds. And this will put you upon aſking your parents, or others, that may be able to inform you, what it was that I was uſed then to diſcourſe about. This I can *aſſure* you of, that I ſhall *always* reflect with pleaſure upon the part

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I have borne in this evening's exercise, out of the real concern that I have for your best interests, and highest good, and from *the hearty wish of my soul*, that you may *be a seed to serve the Lord*, and *be accounted unto him for a generation*; that you may not any of you *be a grief to your father, or a bitterness to her that bare you*, but that you may be to them as *olive plants around their table*, and like the pleasant vines, or fragrant flowers, of the garden."

Such were the principal publications of our learned friend. With some readers he may not become a favorite author, on account of the length of his sentences, and the peculiarities of his orthography. These blemishes, however, do not pervade the whole of his writings. Several exceptions might be pointed out. But as long as sound sense, manly reasoning, and a perspicuous and nervous stile are held in estimation, his works will demand and receive a distinguished attention *.

It will be proper to close this faint sketch of his writings with the mention of a manuscript work which he has left for publication. This

* Among his papers I met with a curious manuscript, evidently transcribed for the press. Its title is, *An Apology for Human Nature, by Charles Bulkley.* It will make only a small pamphlet, but its publication will depend on further examination.

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is his *Notes on the Bible*, a work which he had finiſhed for a conſiderable time before his death. It contains the reſult of his reading, and conſiſts of quotations or remarks from all kinds of writers, tending to the illuſtration of the ſcriptures. His *notes* are not on every paſſage, but where in the courſe of his reading he met with any thing illuſtrative of a particular portion of ſacred writ, he has tranſcribed it and appropriated it to his purpoſe. Such a plan in the hands of a man who had been an hard ſtudent for upwards of half a century, muſt be executed in a manner which renders it valuable. A knowledge of the ſcriptures is at all times connected with the intereſts of practical religion. For to us Proteſtants, knowledge not ignorance is the mother of devotion. Nor will, it is hoped, an attempt to illuſtrate the contents of *The Bible*, be the leſs acceptable in an age when unbelievers are exerting their whole ſtrength, and that by the moſt unfair methods, to bring it into neglect and contempt. Propoſals for publiſhing theſe *Notes*, by ſubſcription, were printed and circulated about four or five years ago. His friends generouſly came forward to countenance the work, but the names amounted only to about half the number which was requiſite for the putting of it to the preſs. Bent, however, on its publication, he left expreſs orders that, if poſſible,

poſſible, it ſhould ſee the light after his death. It is to be wiſhed that the friends of chriſtianity will, out of reſpect to the memory of ſo able and firm an advocate, and from a regard to the intrinſic excellence of the work, not ſuffer it to remain in oblivion. With the author himſelf it was a favourite production. He uſed pleaſantly to ſay, "It was his *Benjamin*—the ſon of his old age." From what I have ſeen of it, it promiſes to the ſtudious mind much inſtruction and entertainment *.

In the qualifications for the chriſtian miniſtry, the ſubject of this memoir bore a great reſemblance to his grandfather, Matthew Henry, with whoſe praiſes our churches ſtill reſound. Both were bleſſed with ſound abilities, extenſive erudition, and their writings are highly practical. Their ambition was not to ſhine as men of ſcience, but to convert what they knew to the illuſtration of *the word of God*, which is *able to make us wiſe unto ſalvation.* They were convinced that *the Bible*, like the works of nature, having the ſame Author, called for ſimilar ſtudy and attention—and that the deeper both of them were inveſtigated, it would be only rendering

* See his *Preface* to Notes on the Bible. The work itſelf will conſiſt of *three octavo volumes*, price one guinea. Other particulars may be known by applying to J. Johnſon, St. Paul's Church-yard.

their

their beauty and ſublimity more apparent, and, conſequently, the more impreſſive and uſeful. But to REVELATION they gave the preference; juſtly thinking with that ornament of human nature, and of the Chriſtian Religion, Dr. Iſaac Watts:

The heavens declare thy glory, Lord,
In every ſtar thy wiſdom ſhines;
But when our eyes behold THY WORD,
We read thy *name* in—*fairer lines.*

The laſt illneſs of our friend was ſhort, and his diſſolution unexpected. About two years ago he was afflicted with a paralytic ſtroke, by which his ſpeech was conſiderably affected, and from which he never fully recovered. Ever ſince that attack he exhibited the melancholy but auguſt ſpectacle of a great mind in ruins! But his faculties and ſenſes were much leſs impaired than might have been expected. He nevertheleſs continued to attend *public worſhip*, twice every Sunday, with his uſual conſtancy. Indeed with him it was a favourite duty—for he well knew that no good Chriſtian can ſafely neglect it. He has been heard to ſay—that were he to become both deaf and blind *—ſtill would he fill up his place in the houſe of God as an example

* Under a much more favourable aſpect would the Chriſtian World preſent itſelf to our view, did ALL the profeſſors of Chriſtianity entertain the ſentiments and imitate the example of this good man, with reſpect to *public worſhip*. To the neg-

example to the riſing generation, and to the circle of his connections. Even on the Sabbath, previous to his deceaſe, he was preſent at the morning and afternoon ſervice in this place, and ſeemed to poſſeſs his uſual cheerfulneſs. On Monday he viſited a houſe in the neighbourhood, found himſelf indiſpoſed, and returned to his apartments. His complaint was a fever. He grew worſe on every ſucceeding day—though he refuſed having certain friends ſent for, alledging, that "he ſhould ſoon be better." On Saturday morning, the 15th day of April, he fell into convulſions—and about a quarter before ſix o'clock in the evening, having entered his 78th year, ceaſed to breathe. *He was gathered to his fathers.* After this manner, did HE *come to his grave in a full age, like as a ſhock of corn cometh in*—in his *ſeaſon.* His was an *autumnal* ripeneſs for immortality.

Thus lived—thus died the REV. CHARLES BULKLEY. We have committed his remains to

lect of this duty muſt be attributed that *evil heart of unbelief*, and that criminal languor which are now ſo unhappily viſible in the tempers and lives of many Chriſtians. Whereas, a *ſincere*, a *devout*, and a *conſtant* attendance on public worſhip, would be the beſt means of ſtrengthening their faith—of enlivening their hope, and of invigorating their pious affections. It would, indeed, prove the moſt effectual method which they could adopt, of ſpreading the Goſpel here on earth, and of forwarding their own preparation for heaven. *How amiable are thy Tabernacles, O Lord of Hoſts!*

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the earth. Aſhes to aſhes—Duſt to duſt. Farewell, thou venerable ſervant of the living God! *Thou haſt fought a good fight. Thou haſt kept the faith. Thou haſt finiſhed thy courſe.* During a ſhort period only, have we quitted the repoſitories of the dead, and left thee ſhut up in the grave, that *houſe which is appointed for all living.* For though we have reſumed with our uſual ardour the occupations and engagements of life, yet to the tomb, muſt we alſo ſpeedily be borne, where *there is no work, nor device, nor knowledge, nor wiſdom* to be found. But in that abode of darkneſs, of ſilence, and of corruption, we remain not for ever. No; *bleſſed be the God and Father of our Lord and Saviour Jeſus Chriſt, who hath begotten us again to a lively* and a well founded *hope of a reſurrection from the dead. In the twinkling of an eye, and at the ſound of the archangel's trump* ſhall we ſtart up together, obedient to the ſummons of our aſcended maſter, who was *the firſt fruits of them that ſlept.* And THEN, we humbly hope (ſuch is the plenitude of the divine favour) to receive that reſplendant CROWN OF RIGHTEOUSNESS, which, having been *laid up for us, the Lord, the righteous Judge, will give us at that day; and not to us only,* but to ALL, of every ſect, and of every denomination under heaven, *who,* during their mortal pilgrimage, *loved* HIS APPEARING. Amen.

FINIS.

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